6.d *The Valorous Warrior's Welfare,*

IN

God's Victorious Warfare.

A

SERMON

PREACH'D

In His Majesty's *English* Camp, near the City of *Ghendt* in *Flanders;*

Before the BATTALION of His Royal Highness *GEORGE* Prince of *Denmark,*

Under the Command of the Right Honourable Colonel *CHARLES CHURCHILL,* Major-General of His Majesty's Forces in the *NETHERLANDS.*

By *WILLIAM WILLIAMS,* Minister of the Gospel, And a Son of the *Church of England.*

LONDON,

Printed for *John Pero,* at the *White Swan,* and *Edward Powel* next the *Pump-Coffee-House* in *Little Britain;* and sold by *R. Baldwin,* near the *Oxford-Arms* in *Warwick-Lane,* 1696. 14. Dec.

TO THE

Moſt Magnanimous, Magnificent, and Munificent

MONARCH,

William the Third

(By GOD's Providential Appointment)

KING of *Great Britain*, and *Ireland*,
Defender of the Faith, &c.

May it pleaſe Your Sacred Majeſty,

IN the loweſt degree of Submiſſion, I appeal to Your Regal Clemency for a Royal Pardon, in preſuming ſo Sublime and Supream a Dedication, being very conſcious of my Imperfections to manage this Great Enterprize: Yet conſidering that the meaneſt Loyal Subject hath ſome Intereſt in the Favour of his Prince, I emboldened my ſelf on that account to ſhelter the following Sermon under the Defence of your Royal Patronage; which at its Promulgation in your Majeſty's *Engliſh* Camp in *Flanders*, gain'd the diligent Attention and Approbation of its Auditors. In purſuance whereof, I briefly manifeſted and maintain'd, The equitable Cauſe of your Majeſty's late and continued Wars with the Adverſaries of your Realms and Government; The indubitable Pleaſure of God in placing and eſtabliſhing your Royal Perſon on the Thrones of our Three Kingdoms; The ſeaſonable Preſervation of our *Britiſh* and *Iriſh* Church, in the Principles and Prerogatives thereof by your ſacred Defence of her Chriſtian

and Catholick Faith; The profitable Weal of our Nation, by your Princely and Puiſſant Aid, in ſecuring the juſt Rights and Liberties of Free-born Subjects; the innumerable Deliverances of your Secular, Civil, and Martial Excellency, from thoſe dangerous and deſperate Hazards to which you were often expos'd by the Fatal Peril of the Sword; And the incomparable Protection of your pious Perſon from the Deſtructive Deſigns of Sanguinary Aſſaſſinates, whoſe Aim (in all probability) was to ſubvert the preſent Government.

Theſe particular Inſtances, with the whole Matter derived from the Subject of my Warlike Diſcourſe (though delivered in a plain and familiar Method) I humbly Dedicate to the Condeſcention of your Royal and Favourable Peruſal; being a Pledge of that Impartial Love and Loyalty which ſhall be duly and daily paid to your Regal Authority, by him who is, according to thoſe Apoſtolical Rules, of Fearing God, Honouring the King, with Subjection for Conſcience, and Submiſſion for the Lord's ſake,

Great SIR,

Your Majeſty's

moſt Obſervant Subject,

and Obeyſant Servant,

Wi. Williams.

TO THE

CAPITAL COMMANDERS,

And All Other Military Officers,

According to their Reſpective Poſts or Stations, Engag'd in the Management of the *Engliſh* Army, *William Williams* wiſheth,

National, Perſonal, and Internal } Tranquility.
Temporal, Subſtantial, and External } Proſperity.
Spiritual, Immortal, and Eternal } Felicity.

Valorous and Victorious Martialiſts,

IT was the *pleaſure of Almighty God, as being the Tutor of Valiant* David *and other Famous Worthies, of Heroick Spirits, before he inſtructed them in the Art of Military Diſcipline, by teaching their Hands to War and their Fingers to Fight (being Atchievements fit for Combatants, and ſuch as are train'd in Gladiatory Affairs) to aſſume unto his Sacred ſelf the Champion Title of a Man of War, in* Exod. 15. 3. *where his ſervant* Moſes *declares in the ſame Scripture, that the Lord is his Name: Thereby importing that Power, Courage, Succeſs, Victory and Triumph are all of them Endowments proper and peculiar to God alone; though by his Condeſcenſive and Permiſſive Pleaſure a communicative Reſpect in a participative manner (having its Commiſſion from himſelf) is ſupernaturally inſtrumental, in cauſing admiring Mortals to Praiſe God, and to Blazon the Braveryes, Adorn the Acts, or Fame the Feats of Military Men. This ſort of Martial Honour eminently appear'd in the Publick and Princely perſons of* Saul *and* David, *whoſe magnanimous and magnificent Victories over their numerous Adverſaries embelliſhed the Trophies of their Conquering Triumphs, with reſounding Acclamations of Royal Renown and Popular Applauſe, which as laſting monuments of their Hoſtile Exploits are Regiſter'd (to inform all Humane Poſterities) in the Canonical*

Chronicle of Sacred Hiſtories, witneſs the firſt Book of Samuel, *Chap.* 21. *Ver.* 5. *where it is reported*——*That the* Iſraelites *ſang one to another in Dances, ſaying,* That *Saul* ſlew his Thouſands, and *David* his Ten Thouſands, *to Memorize the Fame of Fate and Fortitude.*

This Accompt of the Slain amounting to Thouſands, and Ten Thouſands, ſeems to intimate an unknown, innumerable, or numberleſs number; but as to the Armies or Militia that were deſtroy'd by the Generals, Chieftains, Centurions, and Soldiers of David, *we find that the Divine Warriour aſcrib'd the Succeſs which attended his Arms and Weapons of Warfare, to the concurring and corroborating Power of God, as it is apparently evident in the words of my preſent Text, where he ſpeaks theſe Couragious and Religious Expreſſions,* ——Through God we ſhall do valiantly; for he it is that ſhall tread down our Enemies. *The Valiant Acts here mention'd, or Valour derivative (in this Verſe from God to Men) I Chriſtianly Conjecture was Experimentally obſerv'd by many Worthies, to whom I Dedicate this Epiſtle, in their Warlike Enterprizes relating to the late Affairs of* Ireland *and* Flanders, *who with the reſt here hinted, may lay a juſt Claim to the Diſcourſe iſſuing from the following Subject; which having the Approbation of numerous attentive Auditors, and alſo their Importunity to have it made publick for the Benefit of the Army, I have by forcible Obligations yielded to the ſway of prevalency, and adventur'd (as far as Moderation allow'd me) to comply with their reaſonable Requeſt: And if it meet with ſome Thwarting and Carping Diſpoſitions of Captious or Conceited Criticks, too much intermedling and buſying themſelves in this Cenſorious Age, I aſſign Armed Men, whoſe Cauſe and Right it is, both to Patronize and Defend its Innocency, leaving ſuch Cauſleſs Quarrellers on the Forlorn Hope of doing Injury, either to Miniſterial or Martial Authority. In ample Satisfaction or full Aſſurance whereof, I commit the Army, the Fleet, my Self, and all that deſire the Welfare of our Three Kingdoms, to God's Gracious Protection and Providence; remaining,*

Moſt Couragious Worthies,

Your Devoted Friend and Servant,

William Williams.

The

The Valourous Warriours Welfare, in God's Victorious Warfare.

As it was Deliver'd in a

SERMON

PERTAINING

To the *Engliſh* Army in *Flanders*, and Preach'd

On Pſal. LX. Ver. 12.

Through God we ſhall do Valiantly: for he it is that ſhall tread down our Enemies.

THIS *Pſalm*, whereof my Text is a part, was Compil'd by the Military Monarch *David*, when he and his Army waged War, or ſtrove with *Aram Naharaim*, and *Aram Zoba*, even at the return of *Joab* the Son of *Zerviah*, (who was a Chief Officer over the Hoſt of *David* (from ſlaying of the *Syrians* or *Edomites* in the Valley of *Salt*, to the number of Eighteen Thouſand Men. The Hiſtory of which Engagement, you may find Recorded in 2 *Sam.* 8. 1, to 17. and alſo in 1 *Chron.* 18. 1, to 16. in which Relation we may obſerve, that Holy *David* was very Succeſsful in his Warlike Enterprizes, for he overcame many Potent Kings and Kingdoms, thro' a fixed Affiance in the Faithfulneſs and All-ſufficiency of an Infallible and Omnipotent God, who is the moſt Magnificent Monarch, and Mightieſt Warriour, of whom *Moſes* ſaith in *Exod.* 15. 3. *The Lord is a Man of War, the*

Lord is his Name, or his Name is *Jehovah*, which denotes both his Holineſs and Hoſtility. This Military Deſcription of God may be fitly ſtil'd the Soldiers Armory or Magazine, where not only his Carnal, but alſo Spiritual Weapons, Accoutrements and Ammunition are conſtantly kept in a Warlike Readineſs: It is as it were *the Tower of* David, *whereon there hang a Thouſand Bucklers, all Shields of Mighty Men*, as you may Read in the 4th Chapter of *Canticles* or *Song of Solomon*, at the 4th Verſe: Or as that Tower of *Solomon* mention'd in *Prov.* 18. 10. where it is ſaid, that----*The Name of the Lord is a ſtrong Tower, the Righteous runneth into it, and is ſafe.* Therefore let us betake our ſelves to this ſtrong Citadel, or Invincible Gariſon, which is the Chriſtian Combatant's Fort Royal, where the Captain of our Salvation is Chriſt Jeſus, and the Generaliſſimo of our Believing Forces, God Almighty, whoſe Banner over us is Love, and that ſtronger than Death; for *many Waters could not quench his Love, neither could the Floods drown it*, as you may note in *Cant.* 8. 7. This is that Love which ſurpaſſeth Knowledge, whereof the Apoſtle St. *Paul* ſpeaks in *Eph.* 3. 19. The Superlative Tranſcendency of which is apparently made manifeſt in the Miraculous and many Renown'd Victories obtain'd (over their Enemies) by the Adventurous Armies, and Couragious Champions of the Living God; under whoſe Irreſiſtible Power, not only Royal *David* in particular, but alſo his Loyal Hoſt in general, did Valorouſly reſolve to Encounter and Conquer their Adverſaries, yet ſo, as at the ſame time, and in the mean ſpace, that with one Unanimous and Harmonious Conſent, they voluntarily and devoutly aſcrib'd unto God, (to whom it was due) even the Glorious and Praiſe-worthy Succeſs of their Valiant and Vigorous Victories, according to theſe Heroical or Martial Expreſſions of my preſent Text, where Divine and Undaunted *David*, as it were after an Alarm to take up Arms, made this Conſolatory Speech unto his Army, *Through God we ſhall do valiantly: for he it is that ſhall tread down our Enemies.*

This Portion of Scripture, being the Subject of my Warlike Diſcourſe, hath its Foundation laid on the moſt durable and unmoveable Rock of Ages, namely, God himſelf; and that by a Matchleſs Monarch of *Iſrael*, to wit, the Militant and Triumphant *David*, in which Text, as a Gariſon Town, or City of Refuge, he hath Erected on the Eaſt-ſide an Heavenly Caſtle of Safety, and on the Weſt an Holy Tower of Security: The Heavenly Caſtle of Safety, importing God's Favourable Preſence with his People, in Countenancing them to defie the fierceneſs of their Enemies, according to theſe former words of my Text, *Through God we ſhall do valiantly*: The Holy Tower of Security, implying God's powerful

ful Providence to his People, in Encouraging them to Defeat the Forces of their Adverſaries, as concurring with theſe laſt Expreſſions in my preſent Subject, *For he it is that ſhall tread down our Enemies.*

Through God we ſhall do valiantly: for he it is that ſhall tread down our Enemies.

In walking the Rounds of this Text, Town, or City of Refuge, which hath God ſeated in the Circuit, Situation and Centre thereof, for its Safety, as alſo Sallying the Ports, viewing the Rampiers, Platforms, Counterſcarps, Fortreſſes, Flankers, Battlements, Bulwarks, and Batteries thereof. Beſides, a Caſtle and a Tower Erected on the Eaſtern and Weſtern ſides, to prevent the Storming, Surprizing, Beſieging, Invading or Taking of the ſame by Force; I likewiſe diſcover'd it ſtrongly fortify'd on the North and South-ſides, with two other Regal Citadels, or Royal Forts of Defence, and they are theſe which I ſhall deſcribe unto you.

Firſt, King *David*'s Divine Conſideration, That the Foundation of a Juſt War in the Defence of his Peoples Lives, Laws, Liberties and Religion, hath its Victorious Dependency on the Supream Power and Providence of God, the which is apparently evident in the front of my preſent Text, where the purpoſe of God in preſerving his People from the violent Enterprizes of their Enemies, is thus Elegantly and Excellently expreſt, *Through God we ſhall do valiantly.*

Secondly, King *David*'s Divine Suggeſtion, That tho' the People of God may be Inſtrumental in ſubduing their Enemies, yet the Succeſs that makes their Foes their Footſtool, is a principal Prerogative only peculiar to God himſelf: And this is likewiſe apparent in the Rear of my preſent Subject, where the pleaſure of God in puniſhing his Peoples Adverſaries, is thus Emphatically and Pathetically worded, *For he it is that ſhall tread down our Enemies.*

Through God we ſhall do valiantly: for he it is that ſhall tread down our Enemies.

I have divided my Text into Two Parts or Portions, like Two Regiments or Battalions of Soldiers, in which reſpect it repreſents the

the Right and Left Wings of an Army. But having thus open'd my Text, both to the Right and Left, that I may put it again in a proper form, I ſhall reduce the Diviſions as they were, and thereby bring it to its cloſe Order, drawing up the main Body thereof into a more Compleat and Warlike Poſture, by demonſtrating unto you in a conſiderable meaſure, what Glorious Conqueſts the Succeſsful and Succeſſive Sabaoths or Hoſts of God, obtain'd in former Ages over their Adverſaries: In order to which Demonſtration, I deſign thro' God's Gracious Aſſiſtance, to ſpeak unto the Two Chief Generals, or General Heads, poſted at the Royal Standard of my Text; as in the

First place, To King *David*'s Divine Conſideration, That the Foundation of a Juſt War in the Defence of his Peoples Lives, Laws, Liberties, and Religion, hath its Victorious Dependency on the Supream Power and Providence of God.

Secondly, To King *David*'s Divine Suggeſtion, That tho' the People of God may be Inſtrumental in ſubduing their Enemies; yet the Succeſs that makes their Foes their Footſtool, is a principal Prerogative only peculiar to God himſelf: Both which Obſervations are inſeparately included, and compleatly comprehended within the Bounds and Limits of my Celeſtial Subject, where in Expectation of Aid from the Deity to ſuppreſs his Adverſaries; it is thus Dictated by Devout *David*, *Through God we ſhall do valiantly: for he it is that ſhall tread down our Enemies.*

In all the Series of Holy Scripture, we may evidently behold, that when Almighty God intended to accompliſh ſome Notable Deliverance to his People, he gave them to underſtand (in the mean ſpace) that it was not ſo much their own Might and Manhood, as it was his meer Mercy that ſaved them: And this is very Conſpicuous in the Couragious Reſolutions, and Admir'd Actions of the Religious *Iſraelites*, who by their Military Affair, and God's Favour, overcame no leſs than Thirty One Conſiderable Kings and Kingdoms; as you may Read in the 12th Chapter of *Joſhua*, where there is a perfect Catalogue of their Names and Number; the firſt being the King of *Jericho*, mention'd in the 9th Verſe; and the laſt the King of *Tirza*, ſpecify'd in the 24th Verſe, which conſummates or concludes the ſame Chapter.

Thus

Thus you ſee, according to the Words of my Text, how the *Iſraelites* did valiantly; for God did tread down their Enemies.

Iſrael, above all the Nations in the World, had the Honour of fighting the Lord's Battels; and when they wanted Champions or Conducts for their Encouragement, God was entreated by them, that his Power might appear in the cauſe of their Warfare: Who, according to his own good pleaſure, ſent ſeveral Reſcuers, that protected them from Multitudes of malicious Enemies; one of whoſe Deliverers, or Saviour's, (as his Name imports it) was *Joſhua* the Son of *Nun*, *Moſes* his Miniſter and Succeſſor; for he deſtroy'd the *Anakims* in the Land of *Iſrael*; he alſo overcame many Prince's that reſiſted them, and hang'd five noted King's, on five ſeveral Trees, that were their Adverſaries; namely, *Adoni-Zedeck* King of *Jeruſalem*, *Hoham* King of *Hebron*, *Piram* King of *Jarmuth*, *Japhia* King of *Lachiſh*, and *Debir* King of *Eglon*, as you may read in the 9, 10, 11, and 12 Chapters of *Joſhua*. Thus *Joſhua* did valiantly; for God did tread down his Enemies.

Secondly, The *Iſraelites* were delivered from the bold Attempts of the *Aramites*, by *Othniel* the Son of *Kenaz*, *Caleb*'s younger Brother, and the Land had reſt forty years, as it is obſervable *Judg.* 3. 9, 10, 11. Thus *Othniel* did valiantly; for God did tread down his Enemies.

Thirdly, The *Iſraelites* were preſerved from the Moleſtations of the *Moabites*, by *Ehud* the Son of *Gera* a *Benjamite*, a Man left-handed, when they ſlew of the Children of *Moab* about Ten thouſand Men, all luſty, all Men of Valour; ſo that the Land had reſt fourſcore years, as you may note in *Judg.* 3. 15, 29, 30. Thus *Ehud* did valiantly; for God did tread down his Enemies.

Fourthly, The *Iſraelites* were ſuccour'd from the Fury of *Philiſtines*, by *Shamgar* the Son of *Anath*, who ſlew Six hundred *Philiſtines* with an Ox-goad; and he alſo delivered *Iſrael*, as it is apparent in *Judg.* 3. 31. Thus *Shamgar* did valiantly; for God did tread down his Enemies.

Fifthly,

Fifthly, The *Iſraelites* were defended from the Incurſions of the *Canaanites* by *Deborah* a Propheteſs, the Wife of *Lapideth*, and *Barak* the Son of *Abinoam* of *Kadeſh-Nepthali*, who by the aſſiſtance of God, prevailed againſt *Jabin* King of *Canaan*, until they had deſtroy'd *Jabin* King of *Canaan*; as is ſpecified in *Judg.* 4. 6, 24. Thus *Deborah* and *Barak* did valiantly; for God did tread down their Enemies.

Sixthly, The *Iſraelites* were ſaved from the Miſchiefs of the *Midianites* by *Jerubaal*, that is, *Gideon* the Son of *Joaſh* the *Abi-ezraite*, who diſcomfited an Hoſt of Men with broken Potſherds, Lamps, and Rams-horns, together with the Noiſe of the People, who cried earneſtly before their Enemies, until they were daunted, routed, and ruined: *The Sword of the Lord, and of Gideon*, as it is recorded in *Judges* 7. 20, 21. His Meſſenger alſo took two Princes of the *Midianites*, *Oreb* and *Zeeb*; and they ſlew *Oreb* upon the Rock *Oreb*, and *Zeeb* they ſlew at the Wine-preſs of *Zeeb*; and they purſued *Midian*, and brought the Heads of *Oreb* and *Zeeb* unto *Gideon*, on the other ſide *Jordan*, as it is remarkable in *Judg.* 7. 24, 25. Alſo *Gideon* aroſe, and ſlew *Zeba* and *Zalmunna*, two chief Kings of *Midian*, as farther appears in *Judg.* 8. 21. Thus *Gideon* did valiantly; for God did tread down his Enemies.

Seventhly, The *Iſraelites* were protected from the Arms of the *Ammonites*, by *Jephthah* the *Gileadite*, a mighty Man of Valour, who ſmote the Children of *Ammon* from *Aroer* till thou come to *Minnith*, even twenty Cities; and unto the Plain of the Vineyards, with a very great Slaughter. Thus the Children of *Ammon* were ſubdu'd before the Children of *Iſrael*, as you may find it written in *Judg.* 11. 33. Thus *Jephthah* did valiantly; for God did tread down his Enemies.

Eighthly, The *Iſraelites* were freed from the Forces of the *Philiſtines* by *Samſon*, who ſlew a Lion: He kill'd thirty *Philiſtines* for thirty Changes of Garments; burnt their Corn with Firebrands tied to three hundred Foxes Tails; carried away the Gates of *Gaza*; deſtroyed a thouſand Men with the Jaw-bone of an Aſs; and by pulling upon him the Theatre of the *Philiſtines*, ſlew more at his death than he did in his life-time, as the Hiſtories thereof make mention, in the

14th,

14th, 15, and 16th Chapters of *Judges*. Thus *Samſon* did valiantly; for God did tread down his Enemies.

Ninthly, The *Iſraelites* were ſecur'd from the Onſets of the *Ammonites*, *Moabites*, and Inhabitants of *Mount Seir*, thro' the gracious and ſeaſonable Advice of good King *Jehoſaphat*, together with the Divine Aſſiſtance of Almighty God; as it is penn'd 2 *Chron.* 20. 20, 21, 22. where the Relation is thus worded: *Here me, O Judah, and ye Inhabitants of Jeruſalem; believe in the Lord your God, ſo ſhall you be eſtabliſhed; believe his Prophets, ſo ſhall ye proſper. And when he had conſulted with the People, he appointed Singers unto the Lord, and that ſhould praiſe the Beauty of Holineſs, as they went out before the Army, and to ſay, Praiſe the Lord, for his Mercy endureth for ever. And when they began to ſing and to praiſe, the Lord ſet Ambuſhments againſt the Children of Ammon, Moab, and Mount Seir, which were come againſt Judah, and they were ſmitten,* Thus *Jehoſaphat* did valiantly; for God did tread down his Enemies. In the

Tenth place, I ſhall, thro' God's Providential permiſſion, demonſtrate unto you ſome of the Noble Acts of Royal *David*, who (being the Man after God's own Heart) always won the Field of the Lord's Battel under the Lord's Banner; according to theſe expreſſions of my preſent Text: *Through God we ſhall do valiantly; for he it is that ſhall tread down our Enemies.*

We read in the Acts of renowned *David*, that when he was but a ruddy Youth, he kill'd a Lion and a Bear, as alſo ſlew the Chief Champion of the *Philiſtines*, namely, the Great *Goliah* of *Gath*; as you may read in the 17th Chapter of the Firſt Book of *Samuel*. He ſmote two hundred *Philiſtines*, for which Exploit he had the Honour of Majeſtical Affinity, in being made the King's Son-in-Law, as appears in 1 *Sam.* 18. He took a Spear, and a Pot or Cruiſe of Water that ſtood at *Saul*'s head, as you may note in 1 *Sam.* 26. He warred the Lord's Warfare, and ſlew *Rechab*, and *Baana* his Brother, the Sons of *Rimmon* the *Beerothite*, as you have it obſervable in 2 *Sam.* 4. He overcame the *Philiſtines* twice; he took the Fort *Sion*; he reſtored the Ark; he prepar'd for the Building of the Temple he overthrew the *Aramites*, and all his Enemies, as you may farther remark in the 5th and 6th Chapters of the Second Book of *Samuel*. Thus, according to the words of my Text, *David* the Dar-

ling of God did valiantly; for He did tread down his Enemies.

These are some of the Royal Prophet's Atchievements, who upon such Undertakings always confided in God's willingness and readiness to assist his Endeavours, in all necessary Engagements: For the Lord himself, who is a Man of War, vested him in an heavenly and impenetrable Coat of Mail, or spiritual Armour, according to those prudent and prevalent Expressions, of his unbyas'd Resolution and Reliance, recorded *Psal.* 27. 1, 2, 3. where he thus expostulated with himself, touching his holy Warfare: *The Lord is my Light and my Salvation; whom shall I fear? The Lord is the Strength of my Life; of whom shall I be afraid? When the Wicked, even mine Enemies and my Foes came upon me to eat up my Flesh, they stumbled and fell. Tho' an Host should encamp against me, my Heart shall not fear: Tho' War should rise against me, in this will I be confident.*

This ought to be the couragious Resolution of all sincere Christians, but more especially of Christian Soldiers, who seem to carry their Lives in their Hands, and are observed to stand upon the brink of the Grave: Yet if such confide with *David*, in the corroborating Power of God, taking cognizance of the Equity of our late continued War, and the just demerit of the Cause thereof, being in defence of Christ's Gospel, and such Kingdoms, Territories, Dominions, and Provinces, as maintain his true Religion, together with the Lives, Laws, and Liberties of free-born Subjects, who are thereby protected from infringing their Priviledges, invading their Properties, and infecting the Principles of their pious Profession: Doubtless such necessary Warriors may have a welcom Access to the acknowledgment of my present Text, in order to defend God's Word with *David*'s Sword, and there to say with the sacred Psalmist: *Through God we shall do valiantly; for he it is that shall tread down our Enemies.*

In this place, I have form'd or fram'd my Text, to bear a lively Representation of the late Affairs of our *Brittish* Nation; where a Party of its Inhabitants, like the disturb'd *Israelites*, have had several Commotions both with domestick and foreign Enemies: This Truth is experimentally memoriz'd by many of us, who, through God's gracious permission, have our continuance hitherto in the Land of the living.

living. But what ſhall we ſay to theſe things? ſince God hath been for us, who could be againſt us? For *through God we have done valiantly; he trod down theſe our Enemies.*

It was the good Pleaſure of God Almighty, in ſundry, and ſome late years paſt, to ſend variety of Judgments upon the Kingdom of *England*, that the Inhabitants thereof might learn Righteouſneſs; as *Iſaiah* ſpeaks, *Chap.* 26. 9. But as the pious Prophet *David* ſaith, in *Pſal.* 28. 5. we have not regarded the Works of the Lord, nor the operation of his Hands, either in the late noiſom Peſtilence which ſwept away thouſands (in the Metropolitan City of the ſaid Realm, namely, *London*) hurrying them into the dark and gloomy Chambers of the Grave; nor the raging Fire, which burnt up the Dwellings of many thouſand Families, burying them in their own Ruins; nor the revenging Sword, that in the Series of War ſlew a marvelous multitude of our Martial Men, in their Engagements with furious Enemies: And becauſe we are not yet reclaim'd by all theſe ſignal and ſingular Tokens of God's Diſpleaſure with us, we may juſtly fear, that Providence prepares ſome other ſeverer Judgment, either utterly to deſtroy us from off the face of the Earth, or to force us in it unto better Obedience. And to this purpoſe are thoſe terrible Threatnings of a rewarding God, recorded in *Levit.* 26. 15, 16, 17, 18. where he ſpeaks theſe dreadful Expreſſions: *If ye ſhall deſpiſe my Statutes, or if your Soul ſhall abhor my Judgments, ſo that you will not do all my Commandments, but that ye break my Covenant: I alſo will do this unto you; I will even appoint over you Terrour, Conſumption, and the burning Ague, that ſhall conſume the Eyes, and cauſe ſorrow of Heart: And ye ſhall ſow your Seed in vain, for your Enemies ſhall eat it. And I will ſet my face againſt you, and ye ſhall be ſlain before your Enemies. They that hate you, ſhall reign over you, and ye ſhall flee when none purſueth you. And if ye will not yet for all this hearken unto me, then will I puniſh you ſeven times more for your ſins.*

Here we have a ſatisfactory Account, in what way or method God uſually proceeds to inflict his Wrath upon refractory Sinners: Firſt, he impoſeth one Calamity; and if that reclaim them not, then he will add a ſecond, ſometimes doubling that with a fourth, or trebbling it with the ſixth Affliction. And if all theſe work not upon the hardneſs of their Hearts, then will he prepare another, that like *Nebuchadnezzar*'s Fiery Furnace, ſhall be ſeven times more puniſhable

nishable than the former. Moreover, it is the Customary Phrase of God in Scripture, when his Holiness would deter us from Vice, to threaten our Destruction with Vengeance, as in *Deut.* 32. 35. where he saith, *To me belongeth Vengeance and Recompence.* Again, he speaks in Ver. 41. of the same Chapter, *If I whet my glittering Sword, and mine Hand take hold on Judgment, I will render Vengeance to mine Enemies, and will Reward them that hate me.* And in *Ezek.* 25. 17. thus saith the Lord concerning the Destruction of the *Philistines* and *Cherethims, I will execute great Vengeance upon them with furious Rebukes; and they shall know that I am the Lord, when I shall lay my Vengeance upon them.*

Hence it is observable, that as the heavy Judgments of God are made so unconceivably intolerable, by the weight of Divine Vengeance, our safest Course in avoiding of them, is to flee from Sin to his Sanctuary, and there humbly and devoutly pray for the Peace of *Jerusalem*, for they shall all prosper that love Communion with the Church of God; and that your Requests may be made conformable to God's most holy Will, at all times, in all places, and upon all occasions, both Christ and his Church to that end have furnish'd you with sufficient Rules of Devotion, he in the form of his gracious Petitions, and she in the frame of her Pious Ejaculations: He in his Petitions saying, *Lead us not into Temptations but deliver us from Evil*; and she in her Allusive Ejaculations saying, *From all Evil and Mischief, from Sin, from the Crafts and Assaults of the Devil, from thy Wrath, and from Everlasting Damnation, good Lord deliver us.*

Many Material Circumstances might be alledg'd to demonstrate our Church and its Government consistent with the Divine Will and Pleasure of God, for she is so highly in Favour with the Highest, that he remov'd those who caus'd her Breaches, far from her, in order to uphold her Walls and Bulwarks; yea, her Interest appears so Interested in God, that he lately Dethron'd a King that offended her, and in his stead, Enthron'd a King to defend her. *This is the Lord's doing, it is Marvellous in our Eyes*; as the Kingly Prophet expresseth it in *Psal.* 118. 23. *For Promotion cometh neither from the East, nor from the West, nor from the South. But God is the Judge: He putteth down one, and setteth up another*, as appears, *Psal.* 75. 6, 7. That this Dethronement and Establishment was God's own Handy-work, is Divinely Vindicated by the Prophet *Daniel* in the Unparal-

lel'd

lel'd Caſe; and Preternatural Condition of King *Nebuchadnezzar*; who for his unſufferable Arrogance, was Exil'd from the Society of Rational Men, to take his Abode and Food with the unreaſonable Beaſts of the Field; touching whom the ſaid *Daniel* in his ſecond Chapter at the 20th and 21th Verſes, ſpake on this Wiſe, *Bleſſed be the Name of God for ever and ever: for Wiſdom and Might are his. And he changeth the Times, and the Seaſons: He removeth Kings, and ſetteth up Kings: He giveth Wiſdom unto the Wiſe, and Knowledge to them that know Underſtanding.* Again, we Read in the 37th Verſe of the ſame Chapter, that the Prophet ſaid to the King on this manner, *Thou, O King, art a King of Kings; for the God of Heaven hath given thee a Kingdom, Power, and Strength, and Glory.* Moreover *Daniel* told him in the 4th Chapter of his Propheſie at the 25th Verſe, *That the moſt High ruleth in the Kingdom of Men, and giveth it to whomſoever he will.* Thus we ſee that the diſpoſal of Earthly Kingdoms, is a peculiar Prerogative abſolutely pertaining to the King of Heaven; for God being an Univerſal Monarch, hath a general Title attributed unto him, in *Jer.* 10. 7. where he is ſtil'd by the Prophet, *The King of Nations.* And that becauſe all Emperors, Kings, and Princes, in their Enthronements, wear their Crowns, ſway their Scepters, govern their Kingdoms and Principalities, by God's own ſpecial Authority: This Truth bears the Badge of his warrantable and undoubted Teſtification, in the 8th Chapter of *Solomon's Proverbs*, Ver. 15. where he ſpeaks theſe certain and ſignificant Expreſſions, *By me Kings Reign, and Princes Decree Juſtice.* This Affirmation hath ſufficient Aſſertions of Scripture to aſſure it, as in 2 *Sam* 12 7. where God by the Mouth of his Prophet *Nathan*, ſpake theſe words unto *David*, *I anointed thee King over* Iſrael: *Solomon* alſo acknowledg'd, that *the Lord had plac'd and eſtabliſh'd him on the Throne of his Father* David, as you may Read in 1 *Kings* 2. 24. Moreover it was the ſaying of *Ahijah* in the Perſon of God to *Jeroboam*, *I will give the Kingdom unto thee*; as it is obſervable in 1 *Kings* 11. 35. By all theſe Scripture Inſtances it plainly and punctually appears, that the removing and ſetling of Crown'd Heads, relate to God's Diſpenſative Power; and therefore we may ſay of God in ſuch Caſes, as *Job* ſpake concerning the Life and Death of his Children, in *Job* 1. 21. *The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord.* Having thus prov'd unto you, that the Government of this Lower World, is according to the Rule of God's undeniable and unlimitted Authority; ſo neither the Kingdoms, nor

Power

Power of Princes, but all things elſe proper unto them, are after a peculiar manner God's, their Crowns, their Anointing, their Globes, their Scepters, their Thrones, and the Government thereof are his; and their Perſons adorn'd with all theſe Endowments, are ſo Sublime and Sacred, that they are compar'd for Excellent Eminency, or Eminent Excellency, unto the Angels of God, in 2 *Sam.* 14. 17. and alſo ſtil'd Gods, by a Deify'd kind of Dignity, and call'd the Children of the moſt High, in *Pſal.* 82. 6.

From theſe and ſuch like Obſervations, the ſanctify'd Veſſel St. *Paul*, that great Apoſtle and Patron of the *Gentiles*, compil'd an Excellent Lecture of Loyalty, in order to oblige both Religious and Rebellious Subjects, to bear true Allegiance and ſubmiſſive Obedience unto their Supream and Lawful Superiors; the which you may find Recorded in *Rom.* 13. 1, 2. where it is thus worded, *Let every Soul be ſubject unto the Higher Powers; for there is no Power, but of God. The Powers that be are ordained of God. Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God; and they that reſiſt, ſhall receive to themſelves Damnation.* Hence it is obſervable, that as every individual Perſon ought to be in ſubjection to his ſuperior and inferior Rulers, by reaſon that the Power of their Government is derivative from God, and the Governours now in being, Eſtabliſhed by his Ordinance, whom to reſiſt, is plain oppoſition to God's own Order, for which reſiſtance they become liable to receive unto themſelves the Reward or Stipend of Damnation. Therefore to abandon Diſloyalty, being the Cauſe of this Damnable Alotment, as Religious Servants to God, Loyal Subjects to the King, and Loving Sons of the Church: Let us that are her Empal'd Children firmly ſtand in God's, the King's, and the Church her Cauſe, reſolving, that in caſe no other Kingdom or Nation, ſhould accommodate us with their Aſſiſtance, neither to dread, nor to be diſmay'd at it, although our preſent Enemies, whomſoever they are, may ſeem much more in number than our ſelves, for the Race is not always to the ſwift, nor the Battel ſtill to the ſtrong, but to thoſe that have God for their powerful Copartner; for there is no reſtraint to the Lord, to ſave by many or by few, as it is obſervable in 1 *Sam.* 14. 6. This Truth is farther confirm'd by the Divine Expreſſions of *Aſa*, who with an Army of Five Hundred and Fourſcore Thouſand Men, waged War with *Zerah* the *Ethiopian*, whoſe Hoſt conſiſted of a Thouſand Thouſand in number, as you may note in

2 *Chron.*

2 *Chron.* 14. 8, 9, 10. Moreover it is ſaid in Verſe 11. *That* Aſa *cryed unto the Lord his God, and ſaid, Lord, it is nothing with thee to help, whether with many, or with them that have no Power: Help us, O Lord our God; for we reſt on thee, and in thy Name we go againſt this multitude; ſo the Lord ſmote the* Ethiopians *before* Aſa, *and before* Judah, as you may Read in Verſe 12. of the ſame Chapter: Theſe Excellent Obſervations have their full and clear Evidence in *Deut.* 20. 1, 2, 3, 4. where God granted unto *Iſrael* a Warlike Commiſſion Seal'd with his own Hand, and deliver'd with his own Mouth, in theſe Expreſſions Recorded by *Moſes, When thou goeſt to Battel againſt thine Enemies, and ſeeſt Horſes and Chariots, and a People more than thou, be not afraid of them; for the Lord thy God is with thee, which brought thee up out of the Land of* Egypt. *And it ſhall be when ye are come nigh unto the Battel, that the Prieſt ſhall approach and ſpeak unto the People, and ſhall ſay unto them, Hear, O Iſrael, you approach this day unto Battel againſt your Enemies; let not your Hearts faint, fear not, and do not tremble, neither be ye terrified becauſe of them; for the Lord your God is he that goeth with you, to fight for you againſt your Enemies, to ſave you.* In this Divine Commiſſion, we have a Reviving Cordial to cheer up the drooping Spirits of a faint-hearted Soldier; for it is matter of no great moment to him whether his Enemies are many or mighty, ſince he hath the Infallible Promiſe of the moſt Mighty to take his part in all Lawful Engagements; then a Thouſand may fall at his ſide, and Ten Thouſand at his Right Hand, but it ſhall not come nigh him. God will be with him in Trouble, to deliver him, and honour him. With long Life alſo will he ſatisfie him, and ſhew him his Salvation, as it is expreſt in *Pſal.* 91. 7, 15, 16. Therefore for ſuch a Deliverance as is here promis'd, let us give unto the Lord the Glory due unto his Name; for God is never more pleas'd with us, than when his Heavenly Maieſty is moſt prais'd by us: A frequent Acknowledgment of God's Praiſes, is an undeniable means of obtaining our deſir'd Deliverances: And to this end, becauſe our frail Lives are uncertain, by reaſon of Deſtructive Wars, with other daily Caſualties; and that while we have our continuance on this ſide the Grave, we may live in God's fear, and in our departure hence, Die in his Favour, thereby to obtain Eternal Felicity. I humbly crave your Chriſtian Patience for ſome few Moments, that I may diſcover unto you what Praiſe is, together with the Fruits and Effects of it in Ten brief Particulars;

ticulars; also how God is to be praised, in Six Compendious Points.

First then, Praise is the End, or Ultimate part of our Devout Petitions; for we call upon, and importune God to bestow on us out of the Rich Treasury of his Bounty, and unexhausted Supplies, such Benefits as are most necessary or needful, both for our Corporal and Spiritual Necessities, that we may bless and praise him for the same; to which purpose Holy *David* in 1 *Chron.* 16. 35. teacheth us a Divine Method how to sweeten our Prayers with Praises, according to these Expressions, *Save us, O God of our Salvation, and deliver us, that we may give thanks to thy Holy Name, and Glory in thy Praise.*

Secondly, Praise maketh Petition powerful, for God is most ready and willing to hear their Petitions, whose Hearts are inclinable to praise him, in giving due Thanks for former Benefits, we do as it were engage God thereby, to confer upon us further or future Blessings. For on this Direction of *David* in *Psal.* 50. 14. *Offer unto God Thanksgiving*, the Lord himself made this Gracious Promise in the next Verse, *Call upon me in the day of Trouble, I will deliver thee.*

Thirdly, Praise is a due Debt, which Petitioners are bound to pay; for he that inviteth thee to call upon him, and promiseth thy Deliverance from Trouble, requireth and expecteth that Compensation or Recompence from thee, as to Reward his Promise with thy Praise, according to these Expressions of deserv'd Retaliation, Recorded in *Psal.* 50. 15. *Thou shalt glorifie me.*

Fourthly, Praise is the full Requital that we can give unto God for every good and perfect Gift, which his Divine Benignity bestoweth upon us; for when the praying and praising Psalmist propounded this Question in *Psal.* 116. 12. *What shall I render unto the Lord, for all his Benefits towards me?* The Answer or Resolution was thus given in Ver. 13. *I will take the Cup of Salvation, and call upon the Name of the Lord:* As if *David* should have said, I will offer a solemn Sacrifice, wherewith, wherein, or whereby I may clearly manifest the numerous and tremendous Deliverances or Preservations which God hath afforded to me; for by way of Exposition, he addeth these words in Ver. 17. of the same *Psalm, I will offer to thee*

thee the Sacrifice of Thanksgiving, and will call upon the Name of the Lord.

Fifthly, Praiſe is a Satisfactory Evidence of that good Reſpect which we owe to the Lord our God. By Petition, we ſhow that favour which we bear towards our ſelves. The Ten Lepers who came unto Chriſt, lifting up their Voices, and ſaying, *Jeſus, Maſter have Mercy on us, Luke* 17. 13. ſhew'd a care of their own welfare, only one who return'd to give Glory unto God, diſcover'd his Carefulneſs of the Lord's Honour.

Sixthly, Praiſe is ſo prevalent a Duty, that it moves God to ſhew good Eſtimation or Reſpect to Men; for he that ſaid in 1 *Sam.* 2. 30. *Them that honour me, will I honour*, without Controverſie will perform ſo punctual a Promiſe.

Seventhly, Praiſe is the greateſt Honour that we can give to Almighty God, for it is his own Declaration or Acknowledgment, in reference to his Divine and Eſſential Fame, Recorded in *Pſal.* 50.23. *He that offereth Praiſe, glorifieth me.*

Eighthly, To Praiſe God, is the moſt Excellent Piece of Religious Service that in this World can be perform'd; and alſo all the Celeſtial Spirits are concern'd herein, as it is obſervable in *Rev.* 5. 13. where he ſaith, *That every Creature which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I, ſaying, Bleſſing, Honour, Glory and Power be unto him that ſitteth upon the Throne, and unto the Lamb for Ever and ever.*

Ninthly, A ſetting forth of God's Praiſe, is an indubitable means to enliven the Spirit, and to make the Heart of Man more ready, active, and chearful in performing the Duty of Prayer; for when *David*'s Heart was in a prepar'd Temper to praiſe God, he preſently applies himſelf thereto, and by confeſſing his ſtability therein, ſaid to his Tuneable Tongue, and Muſical Inſtruments, in *Pſal.* 57. 7, 8. 9. *My Heart is fixed, O God, my Heart is fixed: I will ſing and give praiſe. Awake up my Glory, awake Pſaltery and Harp, I my ſelf will awake early. I will praiſe thee, O Lord, among the People, I will ſing unto thee among the Nations.* When the Spirit of a

Man is under an undiſpoſedneſs to pray, let Him then meditate on the Mercies and Excellencies of God, by which Divine Contemplations, he ſhall find a Spiritual Vivification and Vigour put into him.

Tenthly and Laſtly, Praiſe is comely or pleaſant, as Devout *David* phraſes it in his acceptable *Pſalms* of Thankſgiving; but Ingratitude is one of the moſt odious and vicious Qualities that can be nam'd, for *Iſrael*'s ungratefulneſs or unthankfulneſs was the only Cauſe of their Captivity, as you may Read in 2 *Chron.* 36. 16, 17. where part of the Hiſtory is thus related, *They mocked the Meſſengers of God, and deſpiſed his words, and miſuſed his Prophets, until the Wrath of the Lord aroſe againſt his People, till there was no Remedy. Therefore he brought upon them the King of the* Chaldees, *who ſlew their young Men with the Sword, in the Houſe of their Sanctuary, and had no Compaſſion upon young Man or Maiden, old Man, or him that ſtooped for Age; he gave them all into his Hand.* We find that unthankfulneſs was the main Reaſon why God gave the *Gentiles* over to a Reprobate Sence, in *Rom.* 1. 21. and Chriſtians over to Antichriſtianiſm, as you may note in 2 *Theſ.* 2. 9, 10, 11, 12. This alſo caus'd that *Nebuchadnezzar* was transform'd into the Nature of a Beaſt, as you may Read in *Dan.* 5. 20, 21. And that *Herod* was eaten up of Worms, as it is Recorded in *Acts* 12. 23. Therefore let us learn from their harms to beware of Ingratitude, and even at this preſent inſtant, or juncture of time, return Thanks unto God for thoſe great Deliverances and manifold Mercies, which we continually Enjoy'd from the Moment of our Nativity, to this preſent Opportunity, reſolving from henceforth (until our departure out of this Life) to render Praiſe unto him for whatſoever Benefits or Bleſſings his good Providence may treaſure up for us in order to our future Happineſs; ſaying with the Sacred Pſalmiſt in *Pſal.* 72. 18, 19. *Bleſſed be the Lord God, the God of* Iſrael, *who only doth wondrous things. And bleſſed be his glorious Name for ever, and let the whole Earth be filled with his Glory, Amen, and Amen.* Thus have I ſhew'd you what Praiſe is, together with the Fruits and Effects of it in Ten Particulars.

In the next place, I deſign by God's permiſſion to demonſtrate unto you how God is to be praiſed, and that in theſe Six Compendious Points.

Firſt,

First of all, God is praiſed by acknowledging him to be what he is, in Himſelf, in his Son, in his Spirit, in his Properties, and in his Attributes: For *Moſes*, in his Pſalm of Thankſgiving, *Exod.* 15. 3. did praiſe God by ſpeaking of him on this wiſe: *The Lord is a Man of War; The Lord is his Name.*

Secondly, God is praiſed by attributing unto him that which is his, as holy *David* did, 1 *Chron.* 29 10, 11, 12, 13. where it is thus written: *Wherefore* David *bleſſed the Lord before all the Congregation: And* David *ſaid, Bleſſed be thou, Lord God of* Iſrael *our Father, for ever and ever. Thine, O Lord, is the Greatneſs, and the Power, and the Glory, and the Victory, and the Majeſty; for all that is in the Heaven and the Earth is thine; thine is the Kingdom, O Lord, and thou art exalted as Head above all. Both Riches and Honour come of thee, and thou reigneſt over all, and in thine hand is Power and Might, and in thine hand it is to make great, and to give ſtrength unto all. Now therefore, our God, we thank thee, and praiſe thy Holy Name.*

Thirdly, God is praiſed, by acknowledging that which his Providence ſeemingly effects, to be only done or perform'd by himſelf. Thus doth *Moſes* praiſe God, by aſcribing unto him the Overthrow of *Pharoah* and his Hoſts in the Red Sea, as you may obſerve *Exod.* 15. 4. So alſo doth the Pſalmiſt, in moſt of his Pſalms of Praiſe; as in *Pſal.* 136. 1. and from the 15th Verſe to the 23d. where it is thus worded: *O give thanks unto the Lord, for he is good; for his Mercy endureth for ever. To him that overthrew* Pharaoh *and his Hoſt in the Red Sea: To him which led his People through the Wilderneſs: To him which ſmote great Kings, and ſlew famous Kings;* Sihon *King of the* Amorites, *and* Og *the King of* Baſhan; *and gave their Land for an Heritage; even an Heritage unto* Iſrael *his Servant: And this he did, becauſe his Mercy to his People endureth for ever.*

Fourthly, God is praiſed by owning that which he diſpoſeth, to be only given of himſelf; this was *David*'s candid acknowledgment of God's bounteous Benefits and liberal Gifts, in 1 *Chron.* 29. 14. where he thus ſpake unto the Lord: *All things come of thee, and of thine own have we given thee.* Alſo St. *Paul* ſaith, in *Rom.* 11. 36. *Of him, and through him, and to him are all things; to whom be Glory for ever. Amen.*

Fifthly, God is praiſed by declaring or mentioning unto others all the fore-named Points concerning him. Thus did the ſweet-tongu'd *David*, that ſingular Singer of *Iſrael*, 1 *Chron.* 16. 8, 9. where he ſpeaks theſe godly Expreſſions: *Give unto the Lord the glory due unto his Name; bring an Offering, and come before him: Worſhip the Lord in the Beauty of Holineſs.*

Thus alſo have I ſhow'd you, in ſix compendious Points, how God is to be praiſed.

If therefore, according to theſe pithy and practical Points of Piety, our Hearts are inclinable to praiſe God, who is the moſt Victorious Conqueror and matchleſs Man of War, under whoſe Bellonick or Warlike Banner, we ſeem terrible in ſight of our Adverſaries; becauſe, as *Abijah* ſaid to the *Iſraelites*, in 2 *Chron.* 13. 12. That God Himſelf is with us for our Captain, triumphing glorioufly for the Diſcomfiture and Deſtruction of his Peoples Enemies: As *Moſes* ſpeaks concerning the Overthrow of *Pharaoh*, in *Exod.* 15. 4. and of whom *David* ſaith, *Pſal.* 98. 1. That he hath done miraculous things; for his right Hand, and his holy Arm hath gotten him the Victory: That by this means (as *Zacharias* propheſied of Chriſt and his believing People, *Luke* 1. 74, 75.) *We being delivered out of the hands of our Enemies, might ſerve him without fear, in Holineſs and Righteouſneſs before him all the days of our life*; renewing the Vow and Covenant that we made with Chriſt in our Baptiſm, of fighting manfully under his Banner againſt Sin, the World, and the Devil; and to continue his faithful Soldiers and Servants unto our Lives end: To which end, in order to prolong our Lives and ſee good Days, by keeping our Tongues from Evil, and Lips from guile, we muſt abandon and abominate all horrid and raſh Jurations, all haſty and hurtful Proteſtations, all hellish and heinous Imprecations, all envious and evil Communications, with all unchaſte Deſires and uncivil Deportment in our Lives and Chriſtian Converſations; for in ſo doing, we have God's own inviolable Promiſes, to be ſtill aiding or aſſiſting to us, in all Manly and Military Enterprizes. So that we may well agree in the pious Opinion and divine Diſpoſition of indubitable and undaunted *David*, to ſay in the Dialect or Warlike Words of my Text: *Through God we ſhall do valiantly; for he it is that ſhall tread down our Enemies*.

This

This Portion of Scripture, is a Text befitting the holy Parade and Camp of the Lord of Hoſts; for we have God in the Front, God in the Center, and God in the Reer of it: If we wheel the Text to the Right hand, there we ſhall find God triumphing; if to the Right about, there triumphing valiantly; if we move the Text to the Left hand, there we ſhall find God trampling; if to the Left about, there trampling down our Enemies: If we place the Words as they were, either upon their orderly Guard, or in their cloſe Order, and as on the Patrol, walk the Rounds of my Text, *Through God we ſhall do valiantly; for he it is that ſhall tread down our Enemies.*

Having thus rendezvous'd, countermarch'd, exercis'd, or muſter'd my Text, and form'd the Bands, Battalions, and Squadrons of our Camp in Battel Array, let us proceed in the Name of the Lord of Hoſts, to diſplay unto our Enemies the Flag of Defiance, and make our Proclamation with holy *David*, *Pſal.* 18. 1, 2, 3. ſaying on this wiſe: *We will love thee, O Lord our Strength: The Lord is our Rock, and our Fortreſs, and our Deliverer: Our God, our Strength, in whom we will truſt; our Buckler, and the Horn of our Salvation, and our high Tower. We will call upon the Lord, who is worthy to be praiſed; ſo ſhall we be ſaved from our Enemies.* Like to this cordial and cheerful Proclamation, was that comfortable Speech which good *Hezekiah* made to enliven and encourage his Army, who being but few in number, as compared with their Enemies, the great Hoſt of *Senacherib* King of *Aſſyria*, were nevertheleſs, by a ſetled Dependence on God's Power, both willing and ready to give them the Encounter, as you may read in 2 *Chron.* 32. 7, 8. where it is thus related: *Be ſtrong and couragious, be not afraid nor diſmayed for the King of* Aſſyria, *nor for all the Multitude that is with him; for there be more with us than with him: With him is an Arm of Fleſh, but with us is the Lord our God, to help us and to fight our Battels. And the People reſted themſelves upon the Words of* Hezekiah *King of* Judah: *And while the People reſted on the Words of* Hezekiah, *behold the Lord ſent a deſtroying Angel, that on the ſame night ſmote in the Camp of the Alliances, an hundred and fourſcore and five thouſand. And when the People roſe up early in the Morning, behold they were all dead Corpſes,* as you may read [redacted] in the 2d of the *Kings*, Chap. 19. Verſ. 35.

Hence

Hence we may obſerve, that a King who had the beſt Cauſe, never fail'd of the beſt Courage: The ſame may be ſaid of *WILLIAM* the Third, King of *Great Britain* and *Ireland*; for God hath given him a good Cauſe of War againſt his Enemies, as, namely, the ſecuring of pure Religion, the procuring of laſting Peace, the uniting of divided Kingdoms, the compoſing of Peoples Differences, the preſerving of wholeſom Laws, the correcting of diſloyal Servants, and the protecting of Loyal Subjects. Theſe being the Cauſes of God, the King, and the Church, do ſo enhance his Majeſty's Spirit, that he is not afraid to meet his Enemies in the Gate, but ſeems to declare his Intereſt in the Lord, with holy *David*, *Pſal.* 118. 6, 7. where the Prophetical King ſpeaks on this wiſe: *The Lord is on my ſide, I will not fear what Man can do unto me: The Lord taketh my part with them that help me; therefore ſhall I ſee my deſire upon them that hate me.*

Hence we may find it obſervable, that the Lord alſo taketh part with our King's Party, in order to fulfil his Deſire upon his Enemies. This Truth viſibly appears in the late Wars that were managed both in the Kingdom of *Ireland*, and the Territories of *Flanders*, where God wonderfully preſerv'd his Majeſty's Sacred Perſon from the violent and revenging Peril of the Sword; as if no Weapon form'd againſt him ſhould proſper; like one intereſted in thoſe Eſcapes of *David*, mentioned *Pſal.* 18. v. 50. namely, *Great Deliverances giveth he to his King, and ſheweth Mercy to his Anointed, to* David *and to his Seed* (and Religious Succeſſors) *for evermore.* Many miraculous Deliverances hath his Majeſty already experienc'd, as if a Guardian or encamping Angel, had a ſpecial Commiſſion from Heaven, at all times, in all places, and upon all occaſions, to protect or preſerve his pious Perſon. Such a Commiſſionated-Angel we read of in *Pſal.* 34. verſ. 7. where it is ſaid, That *the Angel of the Lord encampeth round about them that fear him, and delivereth them.* But of all the miraculous Deliverances and Preſervations which Heaven decreed for his Safety, the moſt capital and remarkable was his laſt Eſcape from a curſed Cabal of Aſſaſſinates, who by miſchievous Machinations, hatch'd a Helliſh Stratagem how to em-

brew

brew their hateful and unhallow'd Hands in the ſcarlet and crimſon Dyes of his Royal Blood, had not God (as the Anointed of Himſelf) prevented the Martyrdom by a matchleſs Miracle of myſterious Mercy.

We have not, beſides what Divine Revelation affords, a greater Argument to prove this World to be govern'd, and all Things in it, carried on and directed by the vigilant Eye and powerful Hand of Almighty GOD, than the ſudden and ſeaſonable Diſcoveries of ſuch damnable Enterprizes, contriv'd with the utmoſt Caution and Secreſie; propagated with great Subtilty or Cunning, and being juſt ripe for execution; yet in an inſtant blaſted, in a trice broken all to pieces, either by a ſurprizing dread ſeizing the Conſpirators themſelves, or an unwary Word over-heard, or an unaccountable Suſpicion of ill Deſigns, though founded upon no reaſon, or a very trifling one, yet hath proved true; or God ſmote upon the Conſcience of ſome one of them, and for the eaſe of his tortur'd Mind, he is forced to a Diſcovery.

Peradventure their Jealouſie of being betray'd by others, hath made ſome to give notice of it themſelves. A Letter miſcarry'd, a Fright, Miſtake, Overſight, or ſomething happening otherwiſe than was expected, hath brought the hidden Works of Darkneſs to light, whereby the King and his Liege People, or Loyal Subjects, have been mercifully ſnatch'd from the Jaws of Ruin, and the Conſpirators themſelves brought to condign Puniſhment, according to that remarkable Obſervation of the Royal Prophet, in his IX. *Pſalm*, at the 16th. Verſe; where he ſaith,

That *the Lord is known by the Judgment which he executeth: The Wicked is ſnared in the Work of his own Hands.*

From

From theſe Diabolical and Inhumane Attempts, may the Omniſcient, Omnipreſent, and Omnipotent God, Protect His Majeſties Gracious Perſon, to improve that prepar'd Portion which we hope Divine Providence hath laid up for him in the Diſpoſal of Sacred Providence, as *length of Days in her Right Hand, and in her Left Hand Riches and Honour. For her Ways are Ways of Pleaſantneſs, and all her Paths are Peace*, as appears in *Prov.* 3. 16, 17. Seeing therefore that the plain Paths of Wiſdom are all of them both pleaſant and peaceable, let us learn of her to be ſo prudent as to make our Addreſſes unto God, that he would be pleas'd to withdraw our Feet from the rugged Ways of War and Bloodſhed, that he may guide them into the ſmooth and pleaſant Paths of Peace; for in ſo doing, both Church and State will famouſly flouriſh. This was a Pious and a Primitive Obſervation among the *Jews*, as appears in *Pſal.* 76. 1, 2, 3. where holy *David* ſpeaks theſe Expreſſions, *In* Judah *is God known: his Name is great in* Iſrael. *In* Salem *alſo is his Tabernacle, and his Dwelling-place in* Sion. *There brake he the Arrows of the Bow, the Shield, and the Sword, and the Battel.* But now to the Praiſe and Glory of God, we Chriſtians may ſay, That in *Britain* is God known, his Name is great in *England*, in the *Salem* of our *Britiſh* Dominion is his Tabernacle, and his Dwelling-place in the *Sion* of our Three Kingdoms. There alſo brake he the Arrows of the Bow, the Shield, and the Sword, and the Battel, where the Church of God hath a ſound Principled King to her Nurſing-father, Elected and Eſtabliſhed by Divine Providence, to Defend her from Wrong and Violence; and tho' her furious Foes are many, yet her Faithful Friend is Mighty, for God is in the midſt of her, therefore ſhe ſhall not be moved; God ſhall help her, and that right early, as holy *David* well obſerves in *Pſal.* 46. 5. Since therefore that God is a very preſent help in Trouble unto his Militant or Warfaring Church, we are in that reſpect oblig'd to pray unto him for her good Succeſs and Proſperity, as that his Divine Pleaſure might be intreated to adorn and continue her in the Beautiful Ornaments of Unity, Peace, and Concord; for in her Peace we ſhall enjoy Peace. It is a certain Truth, that as War is the Producer of Mortality, Poverty, and Perplexity among Men, in that Kingdom or Nation wherein it is ſeated; ſo Peace is the Procurer of Safety, Plenty,

ty, and Proſperity, both to Church and State; for which cauſe the Sacred Pſalmiſt exhorted and excited the People (in his time) to Pray for the Peace of the *Jewiſh* Church, which Petitions are very ſuitable and uſeful for the Church of God under Chriſtianity, as appears in *Pſal.* 122. 6, 7, 8, 9. where the ſweet Singer, and Orator of *Iſrael*, thus ſpake unto his Fellow-petitioners, *Pray for the Peace of* Jeruſalem: *They ſhall proſper that love thee. Peace be within thy Walls, and Proſperity within thy Palaces. For my Brethren and Companions ſakes, I will now ſay, Peace be within thee. Becauſe of the Houſe of the Lord our God, I will ſeek thy good.*

Next to our Petitions for the Peace of the Church, we ought to Pray for the Peace and Proſperity of the King, that God would be pleas'd to endue him with a Long Life, a Proſperous Reign, a Secure State and Habitation, Unbyaſs'd Repreſentatives, a Faithful Privy-Council and Parliament, Judicious and Conſciencious Lawyers, Mild and Merciful Magiſtrates, Able and Valuable Phyſicians, a Plentiful and Painful Miniſtry, a Victorious Fleet and Army, and all ſorts of his Subjects that are Profeſſors of Arts, Sciences, or other National Occupations, a Religious, Loving, and a Loyal People; all which will very much tend to advance the Fame of His Majeſties Grandure, that as he is the Defender of our Catholical, Apoſtolical, Epiſcopal, and Proteſtantial Faith, he may ſay at the end or full Expiration of his Wars, with the holy Apoſtle St. *Paul* in 2 *Tim.* 4. 7, 8, 9. *I have fought a good Fight, I have finiſhed my Courſe, I have kept the Faith. Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the Righteous Judge ſhall give at the laſt Day.*

And may alſo all His Majeſties Commanders and Soldiers both by Sea and Land, Experience the Truth of my preſent Text, where it is thus expreſt by the Warlike Pſalmiſt, *Through God we ſhall do valiantly: For he it is that ſhall tread down our Enemies.*

Which God the Father of his Multitudinous Mercies grant, through the Marvellous Merits of God the Son, and the Miraculous Manifeſtations of God the Holy Ghoſt; to which Trinity in Unity, and Unity in Trinity, be aſcrib'd, as is moſt due, all Honour, Glory, Power, and Praiſe, both Now, and for Evermore, Amen.

FINIS.

BOOKS Printed for J. Pero, *at the* White Swan *in* Little Britain.

Jeſus is God: Or, the Deity of *Jeſus Chriſt* Vindicated; being an Abſtract of ſome Sermons Preach'd in the Pariſh-Church of St. *James Clerkenwell.* By *D. Pead.*

The Abridgment of Chriſtian Divinity; or, True Religion and Undefiled in all its Principal and moſt Uſeful Branches; both as to Belief and Practice, briefly Stated and Explained to the Meaneſt Capacities. A Work Seaſonable for theſe Times, wherein ſo many Articles of our Faith are Queſtioned, and ſo many Groſs Errors daily Publiſhed.

A Perſuaſive from the Creatures, to a Perfect Reſignation of the Will to God's. By *B. Pratt*, of *Merton* Colledge, *Oxon.*

7 DE 53